

SOUTHERN BAPTIST RECORD.

INTEGRITY AND FIDELITY TO THE CAUSE OF CHRIST.

VOLUME 13.

MERIDIAN, MISSISSIPPI, THURSDAY, DEC., 12, 1889.

NUMBER 41.

DR. J. B. SIMMONS AT THE DR.
H. L. MOOREHOUSE WEL-
COME

October 1st, Windsor hotel, New
York; Rev. Thos. Armitage, D. D.
presiding officer.

BAPTIST TRUMVIRATE.

Dr. Simmons said, "A trumvirate is a government of three men. But what three men ever ruled the Baptists?"

I say, where are the three men that can rule the Baptists? Dr. Morehouse, the host of the evening, you call him "guest," but I say host, for he's a host in himself, even he has found it a tremendous big job. And you may pick out two more men strong and able like himself, and place them by his side, and all three can't do it. The Baptists are 3,000,000 strong on this continent alone.

And can three men rule 3,000,000 men?

Every one of these 3,000,000 has a will of his own, and a conscience of his own, and whims and notions of his own.

These people are taught by their pastors that every one of them must be fully persuaded in *his own mind*; that every *man* of them must give account of *himself to God*, and that no man is to be their conscience keeper.

This individualizes them, throws them apart, makes each one stand out by himself, on his own feet, solitary; and responsible directly and wholly to God.

None man can govern a Baptist—not even one Baptist except he governs him by the *Bible*. And even then, it's a hard task!

VARIETIES OF BAPTISTS.

Think how many varieties of Baptists there are.

They speak nearly all the languages of the earth, for Baptists are found everywhere, and they have all national and tribal peculiarities.

They are all complexions—white and black and copper-colored.

They are of all political beliefs—Republican, Democratic, Prohibition, Abolition, Fire Eater, Home Rule and what not.

In theology they are up grade and down grade, and dead level. They see God-ified, anti-Calvinistic and high Calvinistic.

In practical life they teach, and exhort and preach, and sometimes practice what they preach, but not always. Sometimes they divide labor; one preaches and another practices. As a general pastor's wife once said, in the presence of a group of friends at the table, "My husband preaches, but I practice." "Yes," said he, "and I preach total depravity too." So you see, we have quick Baptists and slow Baptists. We have magnificent Baptists and some that are not so very magnificent.

We have mission Baptists, and anti-mission Baptists, and o-mission Baptists.

We have hard-shell and soft-shell, and no shell at all. We have first day Baptists and seventh-day Baptists, and hand-markers, and those who never owned a foot of land in their lives. We have free-will Baptists, and six principle Baptists, and self-willed Baptists and low principle Baptists. We have an infinite variety, and any three men who should attempt to govern this vast people would find their hands full, now I tell you.

MOOREHOUSE IS ONE OF THE THREE. We would select Morehouse for one of the three; but where are the other two?

I propose to go in search for a little of this so-called Baptist Trumvirate, named in the programme.

BUT WHO ARE THE OTHERS?

Cesar, Pompey and Cassius cannot be meant. They were the first Roman Triumvirate it is said; but they were not Baptists.

Cesar was assassinated, and so was John the Baptist. But Cesar was not a Baptist.

Pompey was a great general, so was Haydock, but Pompey was not a Baptist, though Haydock was.

Cassius was rich, worth five millions. He once gave a feast to the whole people, at which 10,000 tables were set.

If each table held a thousand people, oh what a crowd was there, my countrymen.

Baptists are sometimes millionaires, as witness the two we are present here to-night. Every one of them a millionaire with a few exceptions.

And they love banquets, too, these rich Baptists. But Cassius was not a Baptist.

THE EARLIEST TRUMVIRATE.

The first trumvirate that ever existed on all earth was undoubtedly Adam and Eve and Cain. It is no use for you to object that Eve was a woman.

I tell you that Eve was the man of that establishment.

She was the head of that trumvirate. She was undoubtedly a person of a resolute, independent, enterprising, dashing turn of mind.

Starting out in business on her own account, she went into the foreign fruit trade with the Prince of the power of the air for a partner, and Adam was nowhere! She consented to take Adam along, but his influence in the new firm was never great. He was the silent partner. He was the man that lost a rib and gained a wife.

A RARE CONVERSION IN ITALY.

Several years ago there lived in a city of Northern Italy a porter, whom we shall call Antonia, a famous man, almost as well known as the mayor or any other important personage in the city. Unfortunately, however, he was famous, not for his goodness, and morality and usefulness, but for

his wickedness, and vice and evil influence. He was very often drunk and noisy, and scarcely a week passed that he was not arrested and fined, or else was sent to the lockup for the night. He was large and strong and often reckless, especially when under the influence of liquor. At such times even his best friends were afraid of him and avoided him, and his poor wife trembled when she heard his heavy tread on the door-step. Even the police sometimes hesitated to lay hands on him. There were moments however, when this burly, reckless fellow was as gentle and kind hearted as any one, and when serious thoughts took possession of him, causing him to be ashamed of his past conduct and to make some change for the future.

The trouble there would be that passage in the Bible that shows Cain to have been a member of our order of faith and practice. Our opinion is that he was the father of the *standing* order that banished Roger Williams and whipped Obadiah Holmes on Boston Common!

To Able, he was a righteous man and we should be proud to trace our descent from him if we only could,

as Dr. Armitage says, in his history of the Baptists, that grace doesn't come down by natural descent—that the line of succession has been repeatedly and fatally broken

all along the centuries—and so I suppose we shall have to give that theory up.

But no one denies that the Baptists all came from Adam; there is surely enough of the old man in us; certainly then, Adam must have been a Baptist.

But if the committee who selected this topic object to this, the most famous trumvirate of all history, how would they be suited with *Shea, Hom and Jepheth*? Or with *Abraham, Isaac and Jacob*? Or with *Moses, Aaron and Pharaoh*? Or with *Saul, Jonathan and David*?

But it any one objects and says none of these were Baptists, I reply:

We're these Pedo-Baptists? Who can prove it?

But coming to the new Testament we find Baptists plenty. There were Peter, James and John. There were Paul and Barnabas and Alexander the Coppersmith. And even Judas Iscariot, so far as he had any denominational standing at all, must have been a Baptist.

The three famous secretaries may be intended—Henry L. Morehouse, Benjamin Griffith, William A. Ashmore.

Perhaps in selecting this topic allusion was had to the three great societies, Home Missions, Foreign Missions, Bible and Publications.

Not much three men, as three groups of men, whose power is so grand and whose influence over the Baptist hosts is so potential for good.

My conclusion is that the committee must have intended by "The Baptist Trumvirate" [1] Adam—who represents the first century of human history.

[2] Paul—who planted so many Baptist churches in the first century of Christian history, and

[3] Morehouse—who is planting even a larger number of churches in this latest century of the Christian era.

And you will observe that this unique Triumvirate embraces the three famous old bachelors of the centuries—*Mill and Express*, New York.

A WORD TO PREACHERS.

BY GEO. W. WHEELER.

Editor N. B. R.

I ask space in your excellent paper to say a few words to the preachers especially and offer a few suggestions in connection. I have met several ministers who do not visit but one class and that is the rich members of the church, they don't go and seek out each individual member whether he be rich or poor, as it is their duty to do. Many times I would have been glad to have my minister come to see me, and talk and pray with me, but it seems he had others to visit and so I was left out in the cold. Now brethren you get out and visit all your members and not only your own members but others who are out of the ark of safety and please don't forget the poor on your rounds. It helps them wonderfully to have you call on them. It shows them that you are interested in them as well as their wealthy neighbor go to see the poor. Pray with them, ask them how they are progressing in life, if they have a hope in the life to come, sing with them and show them that you are really in earnest about their salvation. You would realize how much good you would do were you to my plan and you could be the humble instrument in the hands of God to bring many to a saving knowledge of religion as it is in Jesus the Christ whom to know is right is life eternal. Now brethren what the people want is more Bible and less illustration, in a round about way come to the point at once. Preach Jesus the Christ to your congregation, preach in the spirit and don't fail to visit the poor and rich alike, and you will erect monuments to your memory that will last through eternity. You don't know the hearts among the poor that are starving for a kind and sympathetic word or action. Brethren pray for me every day that I may be permitted to enter the pearly gates of the New Jerusalem.

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power of the air for a partner, and Adam was nowhere!

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Immeasurable laughter, in which the bachelor secretary heartily joined.]

But if you object to Eve as a member of that first trumvirate because vir means a man, how would it do to take *Adam, Cain and Abel*?

The trouble there would be that

the love and care she deserved. How

ever, while he continued to complain and to plead and promise, the tender love of other days seemed to spring up afresh in the wife's heart, and with trembling hope she resolved to try him again. She soon realized to her great joy that her husband was no longer what he had been and that some remarkable change had come over him. Though she had heard many dreadful stories about the pro- testants, and until now had been greatly afraid of them, she readily consented to accompany her husband to one of their meetings, that she might see and hear for herself.

She listened to the sweet singing and earnest praying and the simple feelings were those of mingled su-

periority and delight. She willingly enrolled her name as a catechumen to receive special instruction from the pastor, and it was not long before husband and wife became regular members of the church in spite of bitter opposition.

About this time the chief of police began to wonder where Antonio was, and how it happened that he never disturbed the peace any more with his drunken sprees and rowdy conduct. On inquiry he learned that he was still in the city, but that since he had joined the protestants, a great change had come over him, and that he was now a sober, industrious man, a kind husband and a worthy citizen.

"This is a curious story, and I must

go see what it means. If becoming a protestant makes such a change in a man I think I had better become one myself." So the next Sunday the chief of police was found in the little Evangelical hall, listening attentively to all that was said and greatly wondering at the change that he recognized in the manner and expression of Antonio. He was so much pleased that he came again and again, and soon he too became convinced that these people had the Truth, and that it was his duty and privilege to follow the example of Antonio.

The gospel is still the power of God unto salvation to every one that believes, to the poor priest-ridden people of unfortunate Italy, as well as to those of our own highly favored land. Some bright jewels for the Savior's crown have been gathered here, and who can say that many more may be found if God's people are faithful to the trust he has committed to them? This hope cheers and sustains us.

JOHN H. EAGER.

Rome, Italy.

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J. B. GAMBRELL, EDITOR.
L. A. DUNCAN, ASSOCIATE.

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unless on metal base.

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second-class mail matter.

EDITORIAL.

Notes and Comments.

Ild. J. W. Lipsey has sold out and
will go to Arkansas. Our sister state
causes a strong man.

Judge Arnold, late Chief Justice of
Mississippi joined the First Baptist
Church, Birmingham, Ala., last
month.

Rev. G. W. Gardner, the incoming
pastor of the Oxford church is expected
to arrive before New Year's. The
church is united and ready for work.

Senator George has united with the
Carrollton church. If he makes us
good a church member as he does
Senators he will be a power for good.

The Senior reports from Oxford
that Deacon Carothers to whom he
was summons by telegram is slightly
better. There is some faint hope of
his recovery.

Rev. Wm. Stuart, of Cleveland,
Tenn., assistant of Rev. Sam Jones
in his meetings here, and many
thought him the best preacher of the
two. He did preach some fine sermons.

We are indebted to Bro. Geo. B.
Eager for copies of the Roanoke Bap-
tist Union, and the minutes of the
Roanoke Baptist Association. The
minutes show good work in the Mas-
ters' vineyard, and the paper, as
usual, is newsworthy and solid.

A good thing to do is to consider
what you have; bless God for it and
trust him for what you need. That,
however, does not beg indulgence, for
no one is so active and so diligent as
the trusting, happy Christian.

How true these words, "When a
Christian church once adopts the
old-hold-your-own-policy it is doomed to
prison." Such a church will certainly
go to hell, and every church
must go forward or go down.

Pastor T. J. Miley, preaches to sev-
eral churches and goes a great deal of
work besides. He is in full with the
most progressive pastors in the State
and ought to be turned loose to de-
velop his churchs and lead the people.

An old preacher speaking of the
demand for fine preaching and the
lack of sympathy manifested by
some churches says: "They want Ga-
briel to come down and preach for
them, but take his pharot for heaven
without staying for dinner." Just so
but Gabriel knows his business.

Few things are sadder than to see a
good man, one who has served long
and well, try to keep everything just
as it was when he was young. He
will obstruct awhile, and then the
people will go on and leave him.
The world does not long wait on any
one.

In an effort to raise a fund to locate
the Methodist College, at Pontotoc,
the large givers were all Baptists, and
at Vicksburg a Baptist offers eighty
acres of land and \$500 to locate the
College there. These are all close
connection Baptists, we suppose, but
they believe in schools.

A lively discussion is going on
among the Methodists about sanctifi-
cation or sinless perfection. We have
seen nothing more ponderous than
Bishop Keeney's arrangement of the
faculty. For our part we greatly favor
sinless perfection but our objection
to the profession of it is, it is not
so.

With all of the wisdom of the wise
of this world no one can tell what lies
before him or what is best for him. But God
knows, even to the smallest details,
and blessed be his holy name. His
ways are right, though they way to
the Lord, trust also in him and he
will bring it to pass."

Who can measure the comfort
there is in a simple and childlike
trust in the God of providence and
grace? Such an one who trusts him
thus can say and realize it too. "This
world is my father's house, and I am
at home in it whenever he may see
fit to place me." Such an one, can,
like Daniel, pillow his head on the
Lord's mane and lie down to pleasant
dreams.

To be helpful to others is our chief
desire. To be told now and then
that we have not quite failed in that
aim is helpful to us. When a good
sister says in a brief note, "I must
tell you how helpful the paper is to
me every week, and the children all
love to read it," we feel in our heart
that we do not live in vain. We
thank God and take courage.

More money is spent by the Bap-
tists of Louisiana for tobacco every
year than for missions.—Baptist
Chronicle. So much for a purely,
useless, offensive and injurious grati-
fication to the body. Brother, are you one of that number?
How can the Master ever say to you
on that great day, "Well done, good
and faithful servant, when for mere
sensual gratification, and without an
 iota of profit you have chewed and
burned up more than you have given,
for the world's conversion?"

Why are the makers of
the undenominational Sunday-school
notes so careful to skip the baptism
of Jesus in the current international
lessons? Some of them are so thor-
ough and so critical on other points
that to find an undotted or a
T uncrossed, would require a
microscopic investigation, but on
that point they are as dumb as clams.
Who can tell us why?

Not long ago an old Richmond
citizen said to a New York Herald
correspondent: "I ain't no Democrat;
I ain't no Republican, I ain't no Read-
juster; and all I axes is to be let
alone by these Angry-Saxons." There
is certainly one colored man who
knows what the politicians are after.
If all the colored people would join
that band and leave the politicians
North and South to fight it out among
themselves it would be well.

Dr. Boardman, of Philadelphia, is
pressing the matter of a great Protes-
tant university at Washington City as
an offset to that Roman Catholic one
we are just now hearing so much
about. To our mind this question is
a wonderfully practical one. Would
not the \$5,000,000 necessary for the
great Central University if given to
the existing universities do infinitely
more in the way of check-
ing or converting Catholicism in this
country?

The man whose faith reaches into
eternity is the one who can afford to
wait. He is the man also to do
right, even though the right be not
popular. To all such, God's word
says: "He will bring forth thy
righteousness as the light and thy
judgment as the noon-day." Then,
brother, sister, trust, do right, and
leave your cause in the hands of a
great and righteous God.

The recent fire in Boston was a
real modern, first-class nineteenth
century affair. It shows what
progress our wonderful people are
making in erecting fine buildings for
it is said that hundreds of costly
structures were consumed. But that
any progress has been made in fire-
proof construction, or in fire extin-
guishing appliances, is not suggested
by the reported loss of \$100,000,000.
Perhaps its greatest lesson is that
man yet has a master.

The president's message to Congress
deals with most all practical and
probable questions. One of the most
important is the liquor question
he barely touches, doubtless,
because he thinks it was political
dynamite in it. But that one re-
lating to suffrage and federal control
of elections, he seems not to fear.
For our part we scarcely know just
to what extent federal encroachment
on state rights and political liberty
will be tolerated. Is there not dyna-
mite in that also?

In the marriage notice I sent you
the young ladies name was Maggie
Twitty, without any "Jornsy" to it.
Yours, etc., M. K. THORNTON.

We are sorry to have put the bur-
den of such name on the young
lady in the beginning of her new re-
lations. Unless her man is at least
100 per cent. better than our wife
she will need much more of sympathy
than of such weight in the race of
life.

A brother says: "Pray for me
every day that I may be permitted
to enter the pearly gates of the
New Jerusalem." But is that just
the thing to pray for? It may be
some years before the time to enter
those gates. And what will our
brothers be doing meanwhile? If he
is a true believer he will be kept by
the power of God through that faith
unto that time. Then, why not pray
for "more grace" to meet all the re-
quirements of life as they come, and
trust God for the gate entrance.

J. H. BINGHAM,
W. S. SANDERS,
T. H. BINGHAM.

Mr. Stanley, the great African ex-
plorer, has at last arrived on the
borders of civilization. The follow-
ing dispatch has been sent by a Her-
ald man to London and received at
New York, and is considered reliable:

NASSAU, Nov. 29, 5 p.m.—I have
met here Henry M. Stanley, Emin
Pasha, Cassati, Lieut. Stars, Mr.
Jephson, Dr. Parke, Nelson and
Bonny and 500 men, women and
children. I have found Stanley
looking exceedingly hearty. He
wears a Prussian cap, linen breeches
and canvas shoes. I presented him
with the American flag with which I
was entrusted, and he is now flying
the same. The great sea captain
has a white mustache which is iron
gray. Emin Pasha is a slight dark man. He wears
spectacles. In a short conversation
which I had with him he told me he
did not wish any honors for what
he had done. Mr. Stanley will have
something to tell, no doubt, that
will interest us all.

The Protestant churches of the
United States contribute annually
\$11,200,000 for foreign missions, and
according to Dion Boucicault, more
than \$200,000,000 are paid every year
by the American people for their
theatrical entertainment! — nearly
eighteen dollars to support the thea-
tre for one given to send the gospel
to every week, and the children all
long to read it, we feel in our heart
that we do not live in vain. We
thank God and take courage.

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J. H. BINGHAM,
W. S. SANDERS,
T. H. BINGHAM.

CARROLLTON CONTROVERSY

Rev. J. B. Gambrell:
Dear Sir—Please publish this reply
to your last article.

We say Bro. Harmon and Bro.
Sibley have completely exploded the
charges made against them; you say
they have not. We are perfectly
willing to leave it to the judgment of
fair minded readers.

You say Tate gave the substance of
Bro. Harmon's remarks, not the very
words as he was erroneously charged.
Mr. Tate began his quotation
with a careful letter and a quota-
tion mark. If that was not pretending
to quote word for word, we con-
fess we do not understand it.

You make loud and long complaint
about the spirit and words of
our communication, but attribute it
to the ignorance of the three laymen
in the paper. We do not believe that
is true.

If anything has been written sounds
more like you than do your
unkind charges against us.

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THE RULING PASSION STRONG
IN DEATH.

I presume Brethren G. and H. confess, you have both heard the quotation I have adopted as a motto: Now as to a ruling passion of mine; one of them, I cannot say just yet whether it has quite such a grip on me as that, but I will say that from the grip this rheumatism has on me to-night, that ruling passion is a still stiffer one; it is the passion 'being something of a critic.' I account for the existence of that passion as the illustration "Topsy" accounted for her personal existence: "I grew if grieved."

In my last RECORD I find two articles that have so excited the critics in my disposition, that strong as is the hold that rheumatism has on me I will not quite say I could not resist, for I did try very much, but I will say did not resist it.

One of the articles is over the signature, C. J. Herrington, Mr. is the heading of his article, that I propose to criticize to-night, "Obligations to attend upon the Sacraments."

My dear brother, I hereby earnestly entreat of you never again either speak, or write that word Sacrament as a term of Baptist literature. What have Baptists to do with Sacraments?

The term is essentially and purely papist, and the idea is purely papist. Let none and their daughters, grand daughter and great grand daughters down to the latest ecclesiastical posterity use the language of their ecclesiastical parent if they choose, but let Baptists reject her terms as they have rejected her and her practices.

As I said in the RECORD once before, I say again: "Those who live in the camp of Ashdod I may, if they chose to do so, use the speech of Ashdod, but let those who live in the camp of Israel use the speech of Christ."

The other article is over the signature "Layman." My criticism in its case is on the use he makes of the term, "Free Grace." That is, by presenting what he terms "the election doctrine of Mr. Spurgeon and the free grace declaration of Mr. Wesley," in such antithesis as to make the impression that there is direct antagonism between the doctrine of election and free grace.

No! whether brother "Layman" does so believe or not his language will admit of no other construction. It does not say he believes to say the least of it, singularly unfortunate in the use of terms: if he does, it would be difficult to find a wider mistake. For in the first place the very term is a misnomer, in fact an egregious tautology: grace is grace, only in that, it is free. The term *grace*, the strongest term in our language for expressing a gift that is absolutely free, and the word grace are the linguistic offspring of the same parent word. My criticism is not based on the works-warnings of the expression, "free grace," but on the theology exhibited in placing what he terms "the election doctrine" and the doctrine of grace in antithesis.

My dear brother, grace, free, unmerited favor is the very bed rock on which the doctrine of election rests.

I have no objection to his doctrine of striving on the contrary I like it. Our Lord Himself taught: "strive to enter in at the strait-narrow gate." But I do protest against such a caricature of the doctrine of election as will present it as antagonizing the doctrine of salvation by grace.

R. E. M.
Camden, Miss., Dec. 2, 1889.

P. S. Excuse this little squib and do as you please with it. I was suffering so intensely last night that I knew I could not sleep if I went to bed. I must do something, and so I tried a little criticism.

December 3rd. *E.*

Rheumatism is no mere means of grace when it produces such criticism as the above, our brother, has our sympathies, and also our *hugs*. If Bro. R. E. M., has often insisted, our people would "hold fast, the form of sound words," we would have not a little more of *soul doctors* and a large gain in the way of *sound practice*. Words are not only the signs of ideas but they are the parents of ideas often times with those who are learning, therefore let us "make straight paths" as we go.

Eos.
SPRINGFIELD ASSOCIATION.

To the members of the Executive Board of Springfield Association.

DEAR BRETHREN.—We have made two ineffectual attempts to hold meetings since our appointment at the last session of our Association. Let us try again. The important work assigned us certainly demands that we meet at the earliest time practicable, in order to devise ways and means to carry out the expressed will and purpose of the Association.

I propose, therefore, that we meet and have a full meeting to-morrow at Springfield church, six miles south of Morton, on Saturday before 5th Sunday in this month (Dec.) at 10 a. m. We hope to have the benefit of the presence and wise counsel of other brethren than members of our Board merely. Yes! let all attend who can.

W. R. BUTLER, Pres.
Forest, Dec. 9th, 1889.

It will be noticed that we have been for the past two years advertising for the Capital Commercial College, of Jackson, Miss. In our dealings with Prof. Wyatt, we have found him to be a gentleman in every respect, and we take occasion to say that from all we know of him, of his excellent College we cannot see the necessity of any of our boys going out of the state to get a commercial education. All things being equal Mississippi should patronize Mississippi institutions, and certainly the Jackson Commercial College is equal to any—Clay County Leader.

COMPLIMENTARY.

Resolutions of the Baptist church of Houston passed unanimously at a conference held December 2nd, 1889:

"Resolved, That we, the members of the church give him up with unfailing regret, and that we bid him farewell with sad hearts."

Resolved, That to whatever people Brother Gideon may be called we consider him a brother, and pastor and faithful servant of the Lord.

Resolved, That we invite him to command Brother Gideon to the world as a man of high character and integrity.

Resolved, That we request the clerks of each to spread these resolutions in the church book, and to hand Brother Gideon a copy, and also furnish one to the Free South for publication.

J. B. GLADNEY, Mod. pres.

J. H. CHERMALY, C. Clerk.

COMPLIMENTARY.

Whereas, Our beloved Brethren Dr. J. L. Johnson and J. H. Edwards, have felt it their duty to sever their connection with this Association, and go to other fields of labor. Therefore be it

Resolved, That we part with these brethren, with great reluctance and with the deepest sadness, recognizing how great loss will be sustained by him husband and fourteen children upon whose brows God has written, motherless, W. E. DEAN.

Resolved, That we hold in great remembrance the faithful and efficient service rendered this Association and the State by these able and devoted brethren.

Resolved, That we commend these brethren to the care of the faithful ministers, and whilst we suffer great loss, other fields to which they may go will be greatly blessed in having them well and able counsel.

Resolved, That recognizing the superior ability and eminent qualifications of Dr. J. L. Johnson, we congratulate the Baptists of Tennessee, in securing the services of such an able teacher and devoted Christian, as president of Many Sharp college, and we cheerfully commend him to the Baptist of the South, as an educator of superior ability and worthy of their confidence and support.

Resolved, That a copy of these resolutions be sent to these brethren, and that a copy be forwarded to the Southern Baptist Board for publication.

T. R. TROTTER,
D. A. WILKINS,
J. D. RICE.

DIOCTREPHES.

Who lovest to have the pre-eminence among them? III John, 9th.

Those who love power and seek to make pre-eminence in the church, are very apt to be opposed to the right of private judgement, and to persecute those who exercise it.

All such deeds are evil, and will be remembered and treated as evil, in the day when God shall render to every one according to his works.

JUSTIN EDWARDS.

May the writer dare ask if the diophreses are found only among the brethren of the churches?

May the writer dare ask, are they found only among the deacons and other lay members of the churches?

Is there ever a Diophreps who is a sister? A ruling sister?

Is there now-a-days a Diophreps who is a minister? R. J. M.
Cross Roads, Noe, 1889.

Samples free on application.

A. K. S. & Co.

TO LADIES.

The readers of the Southern Baptist RECORD will find it to their interest to read the "List of Dry Goods and House Hold Articles" given by Mrs. Nannie Long, whose reputation for taste is known by many of the best ladies in the South. Wedding outfits a specialty. Dresses made to fit by self-measurement. Samples sent free on receipt of stamps.

Address,
MISS NANNIE LONG,
109 W. Chestnut St.,
Louisville, Ky.

SEE?

Perhaps you remember, On the third of September That the doors of the college were opened, you know.

The attendance was small: But that is not all, For blessed you since then we've done nothing but grow.

So, please to remember, During all of December, Concerning book-keeping, short-hand and practical knowledge;

That the best place to get it, And don't you forget it, To take a course in the State Business College.

Address, Meridian, Miss.

DIED.

DEACON HAWKINS.

Of the Spring Creek church in Calhoun Association, died suddenly of heart disease on the 23rd of March 1889. He had been a Baptist forty years. His last years were ones of sorrow an' trouble, but the "trial of his faith was much more precious than gold that perish." He was in the sixty-sixth year of his age at his death. Leaves a wife and a number of children and grand children who will miss his counsel and support. Hansel Hawkins, my friend and brother, whom I loved in the faith of Gospel.

H. L. F.

OBITUARY.

Mrs. Luticia J. Sunmell, consort of Mr. H. J. Sunmell, and daughter of George and Charity Knight, died Nov. 24th, 1889, near Morton, Scott Co., of the heart disease.

For several months she was the subject of painful afflictions, and although her physician labored car-

nestly and indefatigably to retain the jewel within the casket, yet her gentle spirit passed away calmly and quietly. She lived to see fourteen children to a mature age.

The remains of this good woman was followed to her grave by her children, grand-children and many sympathizing friends. It was but the departure of a saint to "that house not made with hands eternal in the heavens." Where the loved ones left on earth may go with great rejoicing to meet where parting and tears are known no more.

Mrs. Sunmell possessed many noble elements of character, we cannot speak too highly of her Christian virtues.

She united with the Oak Valley Baptist church Lauderale Co., in 1842 since which time she has lived a consistent member until God saw fit to remove her to her home above. Her religious deportment was quiet and unobtrusive. Like the gentle stream that waters and refreshes as it passes without noise or ostentation.

Her star went down, not in gloom, but brightening as the night of death approached, it melted into the glory of eternal day. May her exemplary piety and kindheartedness be imitated by her husband and fourteen children upon whose brows God has written, motherless, W. E. DEAN.

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NEW CROP

New Orleans Sugar, Molasses

—AND—

RICE.

Mercants buying these goods for cash will have their interests protected by sending their orders direct to

A. K. SEAGO & CO.

19 Conti St., N. O.

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HOME CIRCLE.

Conducted by MRS. M. T. GAMBRELL.

COMFORTED,

BY JULIA HAMILTON BUTLER.

I'd just been dispense all that day; I couldn't stand no more. The work was piling and piling up, like an awful mountain before. I leave my dish-cloth a twist and a twine, the wring of my bitterest mood. And said, "If the Lord is tender, or cares, He'll show me a token of good."

And Truly turned, as she stood outside, in her pretty new figure gown, I saw the tears in her big blue eyes—God bless her! She seemed to drown.

A little while I was suffering. She waited and then said, "I am a sufferer."

Perhaps He sends us some token that we do not see?"

When she was gone, I sat down and cried, with my head on the old red chair. I almost thought there wasn't a God to plan for this world at all!

But after I'd cried my tears away, I thought of what Miller had said:

I thought of it all the afternoon, and when I got to bed:

In the morning, I went to the door, and there was my tactics at light in bloom.

A great red glorious blossom that had burst, "next year," And when I looked deep into her heart, I felt a kind of awe.

That sheet of stamens! that perfect cup! just that was tall I saw!

I gazed at the gaudy, prickly plant, so tormented and crooked and dry.

With that blossom just like a rose, dropped Then took to my knees beside the door, and there I knew there was One who cared for me, and He was the loving God.

For oh, if He has the power to make such a flower!

Perhaps He will bring a pure white soul from such a poor life as mine;

It is dry, and twisted and dryish, filled up with my household dust.

But ah! I have seen His token, and I know I can wait and trust.

Maine Farmer.

COMFORT UNSPEAKABLE.

Coming from the presence of death to the preparation of the words of weekly greeting to our readers, our thoughts turn naturally to the exceeding great and precious promises of scripture that like rays from this veritable lamp to our feet and light unto our pathway have sent the shining of their brilliant sparkle far athwart the valley of shadow to gild the waves of death's turbulent tide. As we knelt by the bedside holding the wasted fingers, watching the heavy bosom, the pallid features, the fast glazing eye and listening for the gap and groan of shortening breath, on the comfort of the words:

It is sown a natural body it is raised a spiritual body; sown in corruption and raised in incorruption. This mortal must put on immortality, this corruptible must put on incorruption, then shall be brought to pass the saying death, is swallowed up in victory. Our thought constantly was: To her, the worn and weary of suffering who through the dim mysterious corridors of pain and anguish has groped her way out of her prison house of clay into the larger light of immortal youth and health this hour, so seeming dark to us, is the coming of her Lord. Our spirit eyes, so holder of poor mortality that we could not see the waiting convoy of angels; our ears too dull to hear the glad welcome that greeted her entrance into the place prepared. What endless testimony to Christ's victory over sin and death came with the ebbing of this wave of mortal life from one pain-burdened body! And here is one of the helpful and precious lessons that we would now send out to many tired ones who with at presence of coming dark days dread, not death, but days of enforced idleness and suffering, days when they shall feel themselves a useless burden on the ministrations of other toilers, the words are my witness apply as much to the weary hours of suffering as to the hours of life's greatest activities.

Testimony for Him the surest the best the most convincing is often given by the patient sufferers of His will. What if the hands must cease their labors, the feet their journeys, the lips may speak His praises, the eyes may look his comfort, and, to an audience subdued and awed by the hush of the sick room, Christ is preached by the helpless sufferer.

Blessed be the Holy Spirit that takes of our weakness and pain and suffering, makes of it a soul-message to us and to all who minister to us. Here no continuing city; but seeking one to come we may help, by our patient endurance of sorrow and suffering, others to find the way the truth and the light that leads to the pearly gates and golden streets of the New Jerusalem.

WOMAN'S WORK

CENTRAL COMMITTEE.

Feminist Committee—Mrs. Adelia M. Hallinan, Clinton, Miss.; Mrs. Minnie C. Danvers, Secretary and Treasurer—Mrs. Minnie C. Danvers, Clinton, Miss.; Mrs. H. F. Sprague, Jackson, Miss.; Mrs. Anna Battell Tracy, Jackson, Miss.; Mrs. Nannie Landers, Canton, Miss.; Lucy Griffith, Jackson, Miss., and the Vice-Presidents of the Associations.

OBJECTS.

Foreign Missions, Home Missions, State Missions, Ministerial Education, Theological Seminary, Home Savings Fund, and Southern Baptist Theological Seminary.

DECEMBER.

FOREIGN BOARD.—"Blessed are ye that sow beside all waters." Missions in China, Italy, Mexico, South America, Africa and elsewhere. Missions and native assistants, \$50,000 needed for current year.

Sunday Topic.—When was the Board organized? Its work and growth. Peril of the heathen. Our duty to go or send.

A THANK-OFFERING, "PURE AND UNDEFINED."

(In memory of my girlhood's friend, Mamie V. Moore, this is inscribed to her mother.)

Thanksgiving proclamation will be kept in many homes.

And with this anniversary, such a pure, sweet memory comes.

Leave a little maiden once, of gentle, winsome

ways Who shed a balmy sweetness o'er my girlhood's happy days.

She reminded me of a lily, as she graced the old school-room. Her heart and face were pure and white, like the lily's spotless bloom.

Her soul abided with Christian faith (earth's costliest adoration.)

Her lips were adorned by the will of God, like a lily on its stem!

With this virgin woe upon her brow (as such a promise should,) Bleomed into fragrant blossoms, in the crown of her womanhood.

Thanksgiving morn, two years ago, she closed her beautiful eyes.

Her winter had chilled her heart! She died as she did.

A thank-offering pure and holy, that day Christ was given.

When she left her loved ones here on earth, to dwell with him in Heaven.

We plant our tulips in springtime, that the fragrance of their flowers

Made fair the air with odors, in the coming sunny hours!

And thus our lily heart, sleeps now beneath the soil.

That her life may bloom immortal, in the flowerland of God;

The tidal waves of sorrow, never over her life shall roll.

She will spend a glad Thanksgiving, in the Home-land.

With a chastened heart and grateful thanks, my spirit owns the sway,

On the threshold of a quieting memory, that crowns my earthly way.

Thank God, for blessings manifold, that in my life still count.

And for these human loves of mine, 'round His Thanksgiving board.

S. H. P.

"Irishburden," November 29th, 1889.

BOXES RECEIVED

For Ministerial Students at Mississippi College."

November 18th.—From the W. M. S. Jackson Baptist Church, Central Association, one box of food, valued at twelve dollars and ninety-five cents. Mrs. Lucy Griffith Baley.

Cor. See.

December 1st.—From W. M. S. Mt. Paran Baptist Church, Hardy, Yalobusha—Oxford Association, one box of food, valued at seven dollars and fifty cents. Miss Minnie Talbert.

Cor. See.

Nov. 28th.—From the Woman's Mission Society, Canton Baptist Church, Central Association, a "Thanksgiving Box" valued at eighteen dollars. Mrs. Nannie J. Landers.

Cor. See.

YOUNG HOPEFULS.

RULES FOR DAILY LIFE.

Begin the day with God; Kneel down to him in prayer; Lift up thy heart to his above; And seek his love and care.

Open the Book of God; And read a portion there; That it may baffle all thy thoughts, And sweeten all thy care.

Greet the day with God; What's in store for me to-day? Where'er thou art—at home, abroad, He is still near to thee.

Converse in mind with God; Thy spirit heavenward raise; Acknowledge every good bestowed, And offer grateful praise.

Then end the day with God; Thy sins to him confess; Trust in the Lord's atoning blood, And plead his righteousness.

Lie down at night with God; Who gives his servants sleep; And if thou tread'st the vale of death, He will thy guard and keep.

Dear Mrs. Gambrell:

It has been sometime since I last wrote to you. I have been at work to make some money, and now send you one dollar for the endowment of the College at Clinton.

Your little friend,

FLAVEL WILSON, Benton, Nov. 25.

THE CRYSTAL SPRINGS SUNBEAMS send the first contribution, \$25, for Endowment fund. The earnest president in sending the gift writes, "May God, for the sake of His dear Son, who blessed little children this offering from childish hearts to the good of many immortal souls, May He bless our College and make it a bulwark of strength in our sunny land." How many Sunbeams will, like the Crystal Springs Sunbeams, send me an offering for the Endowment of Mississippi College?

Mrs. MINNIE C. DAMERON,

BEARING FALSE WITNESS.

BY S. JENNIE SMITH.

"It seems a shame that a church member should behave in so outrageous a manner," exclaimed Mrs. Granger as she settled into a comfortable rocker, with the air of one who felt very well satisfied with her own actions. She had been making afternoon calls, and was now at the last house, ready to communicate the latest bit of gossip.

"What is the trouble?" inquired Mrs. Royse, whose little ones kept her so busy at home that she had no time to make calls.

"Why, you know Mrs. Rice who sits near you in church? You remember she unitied with us about six months ago? Well, she actually drank beer the other night until she was drunk!" And Mrs. Granger seemed to be overflowing with scorn for the sinner in question.

Mrs. Royse looked at her informant anxiously. "Are you sure?" she asked; "I can hardly believe that of Mrs. Rice. She has always seemed to me like an earnest Christian. I should be afraid of bearing false witness in this case."

"Oh! but this is not false witness," declared Mrs. Granger. "Mrs. Brown heard Miss Wright telling it. She was talking about beer, and then she said Mrs. Rice was just full of it last night."

For a moment Mrs. Royse seemed lost in troubled thought. Then she said: "I can scarcely believe it pos-

sible that she set her lips to such a statement, especially when she has been so good to us all these years."

"I know it is not possible," said Mrs. Royse, "but I can't help thinking that Mrs. Granger is right. She has been a

little bit of a scold, and she has been

very hard on Mrs. Rice. I don't

know what to think. I don't

know what to think